

***In the name of Allah the most Merciful the most
Compassionate***

***Blessings and Darood be upon our most beloved prophet
and messenger Hazrat Muhammad Mustwafa (s.a.w)***

***Shrine or Mazaar Over Graves In Or Near A Mosque
(Proof From Qur'an And Hadith Only)***

By

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Dedicated To

Our Nabi and Rasoul Muhammad (s.a.w)

And my Peer Murshid

***Hazrat Shaikh Tariquat Syed Shah Naeem Ashraf
Ashrafi Jilani (ra)***

Many people keep on criticising the *Ahlus Sunnah Wal Jama'ah* for their practices especially among others the concept of Shrine or Mazaar or Dargah. In this brief document we will try to learn and consolidate our belief in our 'Aqeedah for its validity through Qur'anic verse and Hadith of our Nabi Muhammad (s.a.w). Many people in order to deny some truth used to reject any saying from any scholars.

This is why this document does not comprise of any opinion from any scholar but only from Allah (Qur'an) and His Nabi Muhammad (s.a.w) (Hadith).

The Case Of The People Of The Cave

Qur'an Surah 18 Ayat 21

وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمُ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا

“And thus We made their case known, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour. (Remember) when they (the people) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them," (then) those who won their point said: "We verily, shall build a mosque over them.”

Points to be noted:

1. Allah narrates the story of the people of the cave in surah 18. It is unanimously accepted as from the Qur'an itself that these people found in the cave whose number is known by Allah were Muslims.

2. When people discovered their existence in the cave, both the Christians (disbelievers) and the Muslims (believers) approached to do something for them (the people of the cave) to be known by the public. As such the Christians decided to build a building over them as said in the verse above ‘they said: Construct a building over them’ (فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا).
3. However when the discussion was won by the Muslims the latter said that ‘We verily, shall build a mosque over them’ (لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا).
4. By the time of the discussion between the two parties / groups the people of the cave had already passed away, meaning that they were dead.
5. After the discussion between the disbelievers and the Muslims what was decided? It was decided to build a mosque and the word “Masjidan” (مَسْجِدًا) meaning a mosque, a Masjid which is in the accusative has been used by Allah in the Qur’an. Allah knows why He used that word “Masjid”.
6. In the same verse it is indicated that they would construct the mosque over them (لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا) that is over the people of the cave and in other words over their graves. If the Masjid was built over their graves this means that the graves of the people of the cave were inside the mosque. This is logical thinking.
7. If the believers were wrong Allah would have said so in the following verse itself that they had committed Kufr (act of disbelief) or Shirk (act of associating someone or something with Allah).
8. If building a mosque over a grave of a pious person is wrong, Allah would have mentioned it just after the verse 21 or just before the verse itself as to show an act of Kufr or Shirk. But that was not the case.
9. If the intention of the believers in building that mosque was to worship the graves of the people of the cave, Allah would have mentioned that it was wrong and an act of Shirk.

10. Allah knew that their intention was not to commit Shirk but as it is indicated at the beginning of the verse 21 itself that ‘And thus We made their case known, that they might know that the promise of Allah is true’ (وَكَذَلِكَ)

(أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ).

11. What was special about their case for us to know? These people of the cave were righteous, pious and monotheists youngsters dedicated to Allah.

12. What was the promise of Allah? Allah wanted us to know that:

- (i) He wanted His pious people to be known to mankind.
- (ii) He wanted to show His ability of preserving the bodies of whom He desires for years.
- (iii) He wanted to show that He has the ability and power to give life again to these people of the cave, that is, His chosen ones.

13. The word used here is ‘masjidan’ (مَسْجِدًا). The Arabic root of this word is

سَجَدَ and it means:

- (i) to bow down
- (ii) to bow in worship
- (iii) to throw oneself down
- (iv) to prostrate oneself
- (v) to worship Allah

14. As such a Masjid is a place where Allah is worshipped, that is where Namaz, Swalaat or Prayer is performed for Allah. Therefore questions like the following may arise:

- (i) Did Allah not know that their intention was to worship Allah though the graves are in the mosque?

- (ii) Did Allah not know that their intention was not to make sajdah (prostration) for and over the graves?
- (iii) Did Allah not know all these?
- (iv) Did Allah say that this is Bid'ah (innovation), Shirk (association with Allah) or Kufr (disbelief)?

15. One verse is sufficient enough to bind our Imaan and 'Aqeedah. Don't look for excuses.

16. Was the mosque built? Yes.

17. Is it presently in existence? Yes.

18. Are the graves still inside the mosque? Yes.

What have present day Scientists discovered about the cave?

Did their researches tally with the Qur'an?

In order to prove the existence of the mosque and graves, let's study its location from the history of Jordan which anyone can check.

In 1953 a Jordanian researcher, Muhammad Tayseer Zibyaan came across the fact that there is a certain cave in Amman, situated on a mountain, in which are some graves and corpse, and that there is also a mosque on this site. He continued his research and approached the department of archaeological findings. Finally, an archaeologist named Rafiq Dajani Sahib, concluded after a lot of research that this is in actual fact the cave of Ashaab-e-Kahf.

Hence, in 1961 they started their excavation and research, and continued to discover such evidence which proved this conclusion right.

The following are a few of these :

1. The opening of this cave is in the south, and the following ayah justifies this :

'And thou mightiest have seen the sun when it rose move away from their cave to the right, and when it set go past them on the left, and they were in the cleft thereof.' (Surah Kahf)

The location of this cave is such that the sunshine never enters it at any time, but passes from the left and right when the sun sets and rises. And there is a spacious hollow inside the cave where the wind and light reach easily.

2. It has also been mentioned in the Qur'an that the villagers had in mind to construct a mosque on top of this cave. Accordingly, after removing the debris and rocks, a mosque was discovered directly above the cave, which had been constructed from old Roman style stone. Archaeologists have said that the mosque was made from stone and originally a place of worship in a Byzantine form, and was converted into a mosque in the time of Abdul Malik Ibn Marwaan.

This cave is situated seven miles south of the city Amman and the central highway that stretches from Aqabah until Amman is at a distance of three kilometres away from it. In the eastern and western sections are eight constructed graves resembling coffins. In a grave in the eastern section there is also a small hole. If one peers into the hole, a human corpse can be clearly seen. If it is dark the attendant of the cave lights a candle and the inner view can be clearly observed.

When the excavation and the clearing work commenced in 1961, according to Rafi-ad-Dajani a jaw of an animal was discovered lying around with one incisor and 4 molars intact. According to the thoughts of Brother Zibyaan this was the jaw belonging to Ashaab-e-Kahf's dog.

The walls of an ancient mosque together with its niche can be clearly noticed, elevated several feet above the cave. At the time Zibyaan and Rafiq-ad-Dajani initially reached the cave, the mosque could not be noticed. After the excavation and the clearing out of the cave the mosque was unveiled.

This mosque is 10 metres in length and 10 metres in width. During the time the excavation work was being undertaken, four pillars were discovered fashioned in the mode of the Roman era and several copper coins were also discovered from the era of the Roman emperor Justin (517-527). A small chamber, equivalent to one and a half metres, was also revealed whose roof was probably employed for the call to prayer. Several clay jugs were also discovered nearby which were probably used to perform ablution. An inscription was also perceived here, and it is evident from its inscript that this mosque was renovated in the time of 'Kamaarwiya', son of Ahmed Ibn Touloun (A.D 895). The experts have deduced

from this entire collection that in the beginning, the Romans built a place of worship on this site and during the Islamic reign (possibly in the time of Abdul Malik Ibn Marwaan) it was converted into a mosque but the Muslims did not supplement its length or width.

Pictures of the Mosque and Graves of the Ashab ul Kahf

The Mosque where the bodies of the people of Kahf were buried. The graves are inside the mosque. It dated well before the coming of our last Nabi (s.a.w)



The indication and inscription of the people of the cave.



The inside of the Mosque where the graves are found. The graves are covered within a building which is the mosque.



Tafsir Tanwir ul Miqbaas min ‘Abdullah bin Abbas (ra) on Surah 18 verse 21

The Tafsir Tanwir ul Miqbaas has been written by none than the famous companion (sahaba) of our beloved Nabi Muhammad (s.a.w) Hazrat ‘Abdullah ibn Abbas (ra) who was also the cousin of the prophet (s.a.w). The prophet (s.a.w) had personally asked Allah to increase his knowledge in the understanding of the Qur’an and no doubt what he (‘Abdullah bin Abbas) commented through his tafsir is true and not doubted.

As such, commentating on the verse 21 of surah 18 Hazrat ‘Abdullah bin Abbas (ra) said in his unanimously accepted Tafsir “Tanwir ul Miqbaas” concerning the part of the verse where Allah says: “those who won over their point said” (قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ) that these people were:

“ عَلَىٰ قَوْلِهِمْ وَ هُمُ الْمُؤْمِنُونَ ”

“Concerning their words and they were the believers”

Points to be noted:

1. According to Hazrat ‘Abdullah bin Abbas (ra) these people who decided to build a mosque over the graves of the people of the cave were Muslims and they won their case.
2. Do we doubt Hazrat ‘Abdullah bin Abbas (ra)?
3. Do we doubt his commentary?
4. Will we now go against his commentary that these people were Muslims?
5. Don’t we use to say that we accept the words of the Salaf (the pious people of the first three generations)?
6. Was Hazrat ‘Abdullah bin Abbas (ra) not a Salaf?
7. Do we dare think that we know better than Hazrat ‘Abdullah bin Abbas? Who dares?

The Ashab (ra) Advocated That The Prophet (s.a.w)
Would Be Buried Near The Mimbar Of The Mosque
Of Madina

Hadith No. 1

Muwatta Malik » Burials - » Hadith

كتاب الجنائز

Hazrat Malik (ra) said:

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوفِّيَ
يَوْمَ الْإِثْنَيْنِ وَدُفِنَ يَوْمَ الثَّلَاثَاءِ وَصَلَّى النَّاسُ عَلَيْهِ أَفْزَادًا لَا يَوْمُهُمْ أَحَدٌ . فَقَالَ
نَاسٌ يُدْفَنُ عِنْدَ الْمَنْبَرِ . وَقَالَ آخَرُونَ يُدْفَنُ بِالْبَقِيعِ . فَجَاءَ أَبُو بَكْرٍ الصِّدِّيقُ
فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا دُفِنَ نَبِيٌّ قَطُّ إِلَّا فِي
مَكَانِهِ الَّذِي تُوفِّيَ فِيهِ " . فَحَفَرَ لَهُ فِيهِ فَلَمَّا كَانَ عِنْدَ غُسْلِهِ أَرَادُوا نَزْعَ قَمِيصِهِ
فَسَمِعُوا صَوْتًا يَقُولُ لَا تَنْزِعُوا الْقَمِيصَ فَلَمْ يُنْزَعْ الْقَمِيصُ وَغُسِّلَ وَهُوَ عَلَيْهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Hazrat Yahya (ra) related to me from Imam Malik (ra) that he had heard that the Messenger of Allah, may Allah bless him and grant him peace, died on Monday and was buried on Tuesday and people prayed over him individually with no one leading them. People said that he would be buried near the mimbar, and others said that he would be buried in al-Baqi. Abu Bakr as-Siddiq came and said,

"I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'No prophet was ever buried except in the place where he died.' "So a grave was dug for him there. When he was about to be washed they wished to take off his shirt but they heard a voice saying "Don't take off his shirt," so they did not take off his shirt and he was washed with it on, may Allah bless him and grant him peace.

USC-MSA web (English) reference : Book 16, Hadith 27

Arabic reference : Book 16, Hadith 549

Points to be noted:

1. This hadith is found in the famous book of *Hadith al Muwatta* by Imam Malik (ra) (93 AH – 179 AH). It is to be noted that this book of hadith is well before Swahih al Bukhariy By Imam al Bukhari (194 AH – 250AH).
2. The chapter here is on burial (الجنائز).
3. It is indicated that when the prophet (s.a.w) passed away people said that he would be buried near the mimbar that is the pulpit (فَقَالَ نَاسٌ يُدْفَنُ عِنْدَ الْمُنْبَرِ).
4. What does that indicate?
 - (i) This is the ‘Aqeedah of the companions of the prophet (s.a.w).
 - (ii) They thought about burring the prophet (s.a.w) in the mosque as the mimbar (pulpit) is in the mosque.
 - (iii) If after the death of the prophet (s.a.w) the ashab (companions) said that the prophet (s.a.w) would be buried by the mimbar (pulpit) this proves that the companions approved of a nabi or a pious person (as

we see in the case of Abu Bakr and Umar) can be buried by a mimbar in a Masjid.

(iv) This is their ‘Aqeedah and the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah. This is fact and logical thinking.

5. Did the companions not aware of the Shari’ah? They were those who understood the Shari’ah the most.
6. Did the companions not understand what is meant by shirk or bid’ah or kufr? But still they thought about burring the prophet (s.a.w) by the mimbar.
7. Did they go then against the Shari’ah? NO. How can we nowadays Ahlus Sunnah Wal Jama’ah be against Shari’ah when we think in the same way as the companions (Ashab) thought? It is the sunnah of the Ashab to think in this way.
8. Is there any mention in the hadith that some ashab said that this is shirk or bid’ah or kufr? NO.
9. But instead Hazrat Abu Bakr (ra) came and said that he heard the prophet of having said that “No prophet was ever buried except in the place where he died” (مَا دُفِنَ نَبِيٌّ قَطُّ إِلَّا فِي مَكَانِهِ الَّذِي تُؤْفَى فِيهِ).
10. What was then done? What did the Ashab do? “So a grave was dug for him there” (فَحُفِرَ لَهُ فِيهِ). Where? In his house which was in the mosque.
11. So, is it not allowed for the body of a prophet or a messenger to be buried in a mosque? Of course it is allowed.
12. Was Hazrat Abu Bakr (ra) wrong? Think about it brothers and sisters.
13. This is the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah.

كتاب الجنائز

Hazrat Ibn 'Abbas (ra) said:

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، أَنبَأَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ لَمَّا أَرَادُوا أَنْ يَحْفَرُوا، لِرَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . بَعَثُوا إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَكَانَ يَضْرَحُ كَضَرِيحِ أَهْلِ مَكَّةَ وَبَعَثُوا إِلَى أَبِي طَلْحَةَ وَكَانَ هُوَ الَّذِي يَحْفَرُ لِأَهْلِ الْمَدِينَةِ وَكَانَ يَلْحَدُ فَبَعَثُوا إِلَيْهِمَا رَسُولَيْنِ وَقَالُوا اللَّهُمَّ خِرْ لِرَسُولِكَ . فَوَجَدُوا أَبَا طَلْحَةَ فَجِئَ بِهِ وَلَمْ يَوْجَدْ أَبُو عُبَيْدَةَ فَلَحَدَ لِرَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . . قَالَ فَلَمَّا فَرَعُوا مِنْ جِهَارِهِ يَوْمَ الثَّلَاثَاءِ وَضِعَ عَلَى سَرِيرِهِ فِي بَيْتِهِ . ثُمَّ دَخَلَ النَّاسُ عَلَى رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . أَرْسَالًا . يُصَلُّونَ عَلَيْهِ حَتَّى إِذَا فَرَعُوا أَدْخَلُوا النِّسَاءَ حَتَّى إِذَا فَرَعُوا أَدْخَلُوا الصِّبْيَانَ وَلَمْ يَوْمِ النَّاسُ عَلَى رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . أَحَدٌ . لَقَدْ اخْتَلَفَ الْمُسْلِمُونَ فِي الْمَكَانِ الَّذِي يُحْفَرُ لَهُ فَقَالَ قَائِلُونَ يُدْفَنُ فِي مَسْجِدِهِ . وَقَالَ قَائِلُونَ يُدْفَنُ مَعَ أَصْحَابِهِ . فَقَالَ أَبُو بَكْرٍ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . يَقُولُ " مَا قُبِضَ نَبِيٌّ إِلَّا دُفِنَ حَيْثُ يُقْبَضُ " . قَالَ فَرَفَعُوا فِرَاشَ رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . الَّذِي تُوفِّيَ عَلَيْهِ فَحَفَرُوا لَهُ ثُمَّ دُفِنَ

رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَسَطَ اللَّيْلِ مِنْ لَيْلَةِ الْأَرْبَعَاءِ . وَنَزَلَ فِي حُفْرَتِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَالْفَضْلُ وَقُتَيْمُ ابْنَا الْعَبَّاسِ وَشُقْرَانُ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . . وَقَالَ أَوْسُ بْنُ خَوْلِيٍّ وَهُوَ أَبُو لَيْلَى لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَنَشُدْكَ اللَّهَ وَحَظَّنَا مِنْ رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . . قَالَ لَهُ عَلِيٌّ انْزِلْ . وَكَانَ شُقْرَانُ مَوْلَاهُ أَخَذَ قَطِيفَةً كَانَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . يَلْبِسُهَا فَذَفَنَهَا فِي الْقَبْرِ وَقَالَ وَاللَّهِ لَا يَلْبِسُهَا أَحَدٌ بَعْدَكَ أَبَدًا . فَذَفِنْتُ مَعَ رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . .

“When they wanted to dig a grave for the Messenger of Allah (s.a.w), they sent for Abu ‘Ubaidah bin Jarrah, who used to dig graves in the manner of the people of Makkah, and they sent for Abu Talhah, who used to dig graves for the people of Al-Madinah, and he used to make a niche in the grave. They sent two messengers to both of them, and they said: ‘O Allah, choose what is best for Your Messenger.’ They found Abu Talhah and brought him, but they did not find Abu ‘Ubaidah. So he dug a grave with a niche for the Messenger of Allah (s.a.w). When they had finished preparing him, on Tuesday, he was placed on his bed in his house. Then the people entered upon the Messenger of Allah (s.a.w) in groups and offered the funeral prayer for him, and when they finished the women entered, and when they finished the children entered, and no one led the people in offering the funeral prayer for the Messenger of Allah (s.a.w). The Muslims differed concerning the place where he should be buried. Some said that he should be buried in his mosque. Others said that he should be buried with his Companions. Then Abu Bakr said: ‘I heard the Messenger of Allah (s.a.w) say: “No Prophet ever passed away but he was buried where he died.” So they lifted up the bed of the Messenger of Allah (s.a.w) on which he had died, and dug the grave for him, then he (s.a.w) was buried in the middle of Tuesday night. ‘Ali bin Abu Talib, Fadl bin ‘Abbas and his brother Qutham, and Shuqran the freed slave of the Messenger of Allah (s.a.w) went down in his grave. Aws bin Khawli, who was Abu Laila, said to ‘Ali bin Abi Talib: ‘I adjure you by Allah! Give us our share of the Messenger of Allah

(s.a.w).’ So ‘Ali said to him: ‘Come down.’ Shuqran, his freed slave, had taken a Qatifah which the Messenger of Allah (s.a.w) used to wear. He buried it in his grave and said, ‘By Allah, no one will ever wear it after you.’ So it was buried with the Messenger of Allah (s.a.w).”

English reference : Vol. 1, Book 6, Hadith 1628

Arabic reference : Book 6, Hadith 1696

Points to be noted:

1. This hadith appears in Ibn Majah under the chapter Burial narrated by the cousin of the prophet (s.a.w) Hazrat Ibn Abbas (ra).
2. After the death of the prophet (s.a.w) what did the companions do concerning the burial place? They said: ‘O Allah, choose what is best for Your Messenger.’ (وَقَالُوا اللَّهُمَّ خِرْ لِرَسُولِكَ). The companions asked the best decision from Allah for the burial place of the prophet (s.a.w). This means whatever was then done by the companions were surely blessed by Allah. After all who will dare say that Hazrat Abu Bakr (ra) who gave the decision was wrong?
3. What did then happen? The Muslims differed concerning the place where he should be buried. Some said that he should be buried in his mosque (لَقَدْ اِخْتَلَفَ الْمُسْلِمُونَ فِي الْمَكَانِ الَّذِي يُحْفَرُ لَهُ فَقَالَ قَائِلُونَ يُدْفَنُ فِي مَسْجِدِهِ). The idea was to bury the prophet (s.a.w) in his mosque. If this kind of idea and reasoning was in their thoughts, this means that this is the ‘Aqeedah of the Ashab (companions of the prophet (s.a.w)) to allow such burial in a mosque.

4. If it was haram (prohibited) to bury the prophet (s.a.w) in a mosque the companions would not have suggested in his (the prophet) very own mosque (فِي مَسْجِدِهِ). They would not have dared to think in this way.
5. As such for the Ashab it is permissible for the burial of a prophet or a pious person like as seen in Islamic history for the case of Abu Bakr and Umar (ra) being buried later on in the same mosque and of course to perform swalaat within. Can anyone dare to say that it is haram to perform swalaat in Masjid un Nabawi where there are the bodies of 3 persons? NO ONE.
6. Where was the prophet (s.a.w) then buried? It is said that ‘so they lifted up the bed of the Messenger of Allah (s.a.w) on which he had died, and dug the grave for him, then he (s.a.w) was buried in the middle of Tuesday night.
فَرَفَعُوا فِرَاشَ رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . الَّذِي تُوفِّيَ عَلَيْهِ (فَحَفَرُوا لَهُ ثُمَّ دُفِنَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَسَطَ اللَّيْلِ مِنْ لَيْلَةِ الْأَرْبَعَاءِ).
7. Where was the prophet (s.a.w) buried? Under the bed he (s.a.w) left this world.
8. Where is that bed? In his house
9. Where is his house? In his mosque
10. Thus the prophet (s.a.w) was buried in his own house in his mosque. Now the questions are as follows:
 - (i) How was his room / house?
 - (ii) Was the house of the prophet (s.a.w) deprived of 4 surrounding walls?
 - (iii) Was the house of the prophet (s.a.w) deprived of roof?

(iv) Indeed the prophet (s.a.w) was buried in his house and in other words there was a building over his grave and it was in a mosque. Is it still haram to have a grave (qabr) in a mosque? NO

11.If having a grave in a mosque was haram then may be by the passing of time the companions would have moved the body of the prophet (s.a.w) and those graves of the first two caliphs to another place. But that was not the case.

12.The ashab knew that it was totally legitimate / lawful to have a grave in a mosque.

13.Are we more learned than the Ashab? Will we go and decide against the Ashab by saying that graves in mosques are prohibited / haram?

Hazrat ‘Umar (ra) Requested To Be Buried By The Side Of His Two Friends

Hadith No. 3

Swahih al-Bukhari » Funerals » Hadith

Chapter (96) : What is stated for the graves of the Prophet (pbuh), Abu Bakr, and Umar (ra)

باب مَا جَاءَ فِي قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا

Hazrat `Amr bin Maimun Al-Audi (ra) said:

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ، قَالَ رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ . رَضِيَ اللَّهُ عَنْهُ .

قَالَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ، اذْهَبْ إِلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا .
فَقُلْ يَقْرَأُ عُمَرُ بْنُ الْخَطَّابِ عَلَيْكَ السَّلَامَ، ثُمَّ سَلِّهَا أَنْ أُدْفَنَ مَعَ صَاحِبَيَّ.
قَالَتْ كُنْتُ أُرِيدُهُ لِنَفْسِي، فَلَاؤْتَرْتُهُ الْيَوْمَ عَلَى نَفْسِي. فَلَمَّا أَقْبَلَ قَالَ لَهُ مَا لَدَيْكَ
قَالَ أَذِنْتَ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ مَا كَانَ شَيْءٌ أَهَمَّ إِلَيَّ مِنْ ذَلِكَ
الْمَضْجَعِ، ...

I saw `Umar bin Al-Khattab (when he was stabbed) saying, "O `Abdullah bin `Umar! Go to the mother of the believers Aisha and say, 'Umar bin Al-Khattab sends his greetings to you,' and request her to allow me to be buried with my two companions." She said, "I had wanted (desired) it for myself but today I prefer him (`Umar) to myself." When `Abdullah bin `Umar returned, `Umar asked him, "What (news) do you have?" He replied, "O chief of the believers! She has allowed you." On that `Umar said, "Nothing was more important to me than to be buried in that place. ..."

Reference	: Sahih al-Bukhari 1392
In-book reference	: Book 23, Hadith 147
USC-MSA web (English) reference	: Vol. 2, Book 23, Hadith 475

Points to be noted:

1. Where is this hadith found? In Swahih Al Bukhariy.
2. What was the demand of Hazrat Umar (ra)? It is said that “and / then request her (Hazrat Aisha (ra)) to allow me to be buried with my two companions”
(ثُمَّ سَلِّهَا أَنْ أُدْفَنَ مَعَ صَاحِبَيَّ). If it was haram to be buried in a mosque

Hazrat Umar would not have asked the permission from Hazrat Aisha (ra) for permission.

3. This is the ‘Aqeedah of Hazrat Umar (ra). Has Hazrat Umar (ra) committed Shirk, haram, kufr or bid’ah? NO. Was the will of Hazrat Umar (ra) an act of shirk? NO.
4. Another important fact is that Hazrat Umar wanted to be buried by his two friends (مَعَ صَاحِبَيْ). Who were they? They were the Prophet Muhammad (s.a.w) and Hazrat Abu Bakr (ra). This means that by that time both persons mentioned above were already buried in the mosque.
5. What was the response of Hazrat Aisha (ra)? It is said that ‘I had wanted (desired) it for myself’ (كُنْتُ أُرِيدُهُ لِنَفْسِي). This shows that Hazrat Aisha also wanted and desired to be buried by the side of her husband and father in the mosque. In fact this proves that the ‘Aqeedah of Hazrat ‘Aisha (ra) is for the permissibility of being buried in a mosque where Swalaat is performed.
6. What did she do then? It is said that “today I prefer him (Umar) to myself” (فَلَاؤْثَرْتُهُ الْيَوْمَ عَلَى نَفْسِي). But instead she allowed Umar to take her ‘place’. This is to show the ‘Aqeedah of Hazrat Aisha (ra) who was considered as a pillar in Shari’ah and Fiqh where after the death of the prophet (s.a.w) the famous 4 rightly guided caliphs would come to her for juristic opinions.
7. But here what was her concept? Did she say that Hazrat Umar (ra) has committed any kind of sin or disbelief? But instead this proves that the burial of a pious person like Hazrat Umar in a mosque is allowed as she herself wanted to be buried there.
8. If it was haram according to shari’ah would she think in this way? If burial in a mosque for a pious person other than a prophet was not permissible and against the Shari’ah, then Hazrat Aisha would not have that such desire and want as the 3 persons in the name of Hazrat Abu Bakr, Umar and Aisha

were not prophets. They were the companions of the prophet (s.a.w) and the believers.

9. As such they had faith in the permissibility of being buried in a mosque. If it was not allowed she would not have accepted to hand over the place to Hazrat Umar (ra). Think about it brothers and sisters.

10. Was the ‘Aqeedah of Hazrat Umar (ra) firm / strong or not? Yes as he said:

“Nothing was more important to me than to be buried in that place” (قَالَ مَا)

(كَانَ شَيْءٌ أَهَمُّ إِلَيَّ مِنْ ذَلِكَ الْمَضْجَعِ). He was determined to be buried there in the house of the prophet (s.a.w) which was in the mosque of Nabawi.

11. And today we are still fighting on whether it is permissible to perform Swalaat in a mosque where there are bodies of prophets or pious persons like the Awliya Ullah.

The Prophet (s.a.w) and Hazrat ‘Abdullah (ra) performed
Swalaat In A Mosque Where There Were 2 or 3 Graves
Nearby

Hadith No. 4

Swahih Al Bukhari, Book 8 Swalaat (كتاب الصلاة), Hadith

Chapter (89) The mosques which are on the way to Al-Madina

بَابُ الْمَسَاجِدِ الَّتِي عَلَى طُرُقِ الْمَدِينَةِ

وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي
طَرَفِ ثَلَاثَةٍ مِنْ وَرَاءِ الْعَرْجِ وَأَنْتَ ذَاهِبٌ إِلَى هَضْبَةٍ عِنْدَ ذَلِكَ الْمَسْجِدِ
قَبْرَانِ أَوْ ثَلَاثَةٍ، عَلَى الْقُبُورِ رَضْمٌ مِنْ حِجَارَةٍ عَنْ يَمِينِ الطَّرِيقِ، عِنْدَ
سَلِمَاتِ الطَّرِيقِ، بَيْنَ أُولَئِكَ السَّلِمَاتِ كَانَ عَبْدُ اللَّهِ يَرُوحُ مِنَ الْعَرْجِ
بَعْدَ أَنْ تَمِيلَ الشَّمْسُ بِالْهَاجِرَةِ، فَيُصَلِّي الظُّهْرَ فِي ذَلِكَ الْمَسْجِدِ

“Abdullah (ra) related that the Prophet, may Allah bless him and grant him peace, prayed at the end of the upper part of the valley behind al-'Arj if you are on the way to Hadbah. There are two or three graves at that mosque, on which are piles of stones, to the right of the path at the large stones marking the path. 'Abdullah used to return home from al-'Arj after the sun had declined from midday. He would pray Dhuhr in that mosque.”

Reference : Sahih al-Bukhari 488

In-book reference : Book 8, Hadith 135

USC-MSA web (English) reference : Vol. 1, Book 8, Hadith 471

Points to be noted:

1. In which book is this hadith found? It is in Swahih Al Bukhariy. It is to be noted that in many versions of the publication of Swahih al Bukahriy, hadith under this chapter (The mosques which are on the way to Al-Madina) were not translated and was notified as ‘can’t be translated’ or ‘impossible to translate’. How could it be possible that the whole of Bukhariy Shareef has been translated in so many different languages but a few hadith can’t be translated? Or information in these hadith is bound to be hidden from the

public? In fact that was the main idea. *Please check the internet server or some publications for your own sake.*

2. In which Book is this hadith found? It is found in the book of swalaat. This means that the hadith has a relationship with the performance of swalaat for Allah. No one can deny the fact that Imam Bukhariy had that kind of Imaan / faith to place and list this hadith in that chapter.
3. In which chapter is this hadith found? It is in the chapter 89 concerning the mosques on the way (paths, roads, routes) to Madina. This means that Imaan Bukhariy had considered the place where the prophet Muhammad (s.a.w) and Hazrat ‘Abdullah (ra) had performed swalaat as places of worship that is mosques or masaajid for it to be under such headings. This is the ‘Aqeedah of Imam Bukhari (ra).
4. Now, is there mention in the hadith that the prophet (s.a.w) performed swalaat on the path narrated by “Abdullah? Yes, it is said that the Prophet, may Allah bless him and grant him peace, prayed at the end of the upper part of the valley behind al-'Arj if you are on the way to Hadba (**أَنَّ النَّبِيَّ صَلَّى** **الله عليه وسلم صَلَّى فِي طَرْفِ ثَلَاثَةٍ مِنْ وَرَاءِ الْعَرْجِ وَأَنْتَ ذَاهِبٌ إِلَى هَضْبَةٍ**). And it follows with the description of the mosque.
5. Now, was there the existence of any grave (qabr) at that mosque? YES It is clearly indicated that there are two or three graves (**قَبْرَانِ أَوْ ثَلَاثَةٌ**) at that mosque (**عِنْدَ ذَلِكَ الْمَسْجِدِ**).
6. Now the following questions arise:
 - (i) Did the prophet (s.a.w) not know about their existence?
 - (ii) Why did he worship there?
 - (iii) If worshiping in a mosque where there are 2 or 3 graves being considered as haram or act of shirk why then did the prophet (s.a.w)

perform swalaat in it? Did the prophet (s.a.w) go against the shari'ah?
Allah protect us against such thought.

7. How were these graves? It is clearly mentioned that there was a 'Radwmoun' (رَضْمٌ) of stones over these graves (عَلَى الْقُبُورِ رَضْمٌ مِنْ حِجَارَةٍ). What is a Radwmoun? It is known as a mound. A mound is a pile of rocks, stones, earth or sand giving the form of an elevation from the ground and a Radwmoun / mound is referred to one highly elevated pile of rocks, stones, earth or sand. (See Next Hadith No. 5)
8. What does this means by the term 'Radwmoun' / mound? This means that the 2 or 3 graves were not levelled to the ground but was evidently and obviously elevated from the ground. Then ... Can we elevate Qabr of pious persons? Think about it. (See Next Hadith)
9. Did the prophet (s.a.w) said that this is haram concerning the 2 or 3 graves by the mosque? NO.
10. Did 'Abdullah (ra) said that this is Shirk? NO.
11. Is there the mention that this is Kufr? NO.
12. Was there swalaat performed in that mosque? YES It is also indicated clearly that Hazrat 'Abdullah (ra) performed swalaat Dhuhr in that mosque (فَيُصَلِّي الظُّهْرَ فِي ذَلِكَ الْمَسْجِدِ).
13. Did 'Abdullah (ra) performed swalaat in a mosque where there are 2 or 3 graves? YES.
14. Did the prophet (s.a.w) and 'Abdullah (ra) commit shirk etc ...? NO.
15. Did the prophet (s.a.w) and 'Abdullah worship Allah or the people in the graves? Think about it. It is no doubt Allah.

- 16.If it was haram to worship Allah in such mosque do you think that the prophet (s.a.w) would have performed Swalaat in that mosque and ‘Abdullah would have worshipped swalaat Dhuhr in it? Think about it.
- 17.If some people used to tax Ahlus Sunnah Wal Jama’ah as committing Shirk, Bid’ah or Kufr by performing swalaat in a mosque where there are graves of pious people, can we say that the Prophet Muhammad (s.a.w) and Hazrat ‘Abdullah (ra) committed Shirk, Bid’ah or Kufr by performing swalaat in such mosque? Who dares to give such fatwa (juristic decision)?
- 18.After all who said that we the Ahlus Sunnah Wal Jama’ah worship these graves or make sajdah for these graves or prostate in front of these graves?
- 19.Why do some people tend to generalise what foolish people used to do over graves? For no reason do our ‘Ulama say and advocate the worship of graves.

Hadith No. 5

Sahih al-Bukhari » Funerals » Hadith

كتاب الجنائز

Chapter (96) : What is stated for the graves of the Prophet (pbuh), Abu Bakr, and Umar (ra)

باب مَا جَاءَ فِي قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا

Hazrat Abu Bakr bin `Aiyash (ra) said:

حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ سُفْيَانَ الثَّمَّارِ، أَنَّهُ حَدَّثَهُ أَنَّهُ، رَأَى قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَعْمًا.

Sufyan at-Tammar told me that he had seen the grave of the Prophet (s.a.w) elevated / convex.

Reference	: Sahih al-Bukhari 1390b
In-book reference	: Book 23, Hadith 144
USC-MSA web (English) reference	: Vol. 2, Book 23, Hadith 473

Points to be noted:

1. Where is this hadith found? In Swahih al Bukhariy
2. In which chapter is it? In the chapter what is stated for the graves of the Prophet (s.a.w), Abu Bakr, and Umar (ra). The hadith then has a direct relationship with the specificities of the graves of these 3 persons.
3. There is the mention of the grave of the prophet (s.a.w) in this hadith. How was the grave of the prophet (s.a.w)? What was its shape? What was its size?
4. It is said that ‘the grave of the Prophet (s.a.w) was elevated / convex’ (قَبْرٌ مُسْتَمًّا). In this hadith the word مُسْتَمًّا is used.

It is from the root word and verb سَنَمَ which means to be high and to rise.

5. As such the word مُسْتَمًّا means elevated, risen and convex. Did the grave of the prophet (s.a.w) level to the ground? NO. The grave of the prophet (s.a.w) was elevated and convex (meaning curving out or bulging outward). True it is that it is of a reasonable height, neither too high nor too low as confirmed in the following hadith.
6. This also proves the ‘Aqeedah of Ahlus Suunnah Wal Jama’ah

Hadith No. 6

Sunan Abi Dawood, Book Funerals, Hadith

كتاب الجنائز

Hazrat Al-Qasim ibn Muhammad ibn Abu Bakr (ra):

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ هَانِيٍّ، عَنِ الْقَاسِمِ، قَالَ دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ يَا أُمُّهُ اَكْشِفِي لِي عَنْ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَاحِبَيْهِ رَضِيَ اللَّهُ عَنْهُمَا فَكَشَفَتْ لِي عَنْ ثَلَاثَةِ قُبُورٍ لَا مُشْرِفَةَ وَلَا لَاطِنَةَ مَبْطُوحَةٍ بَبْطَحَاءِ الْعَرَصَةِ الْحَمْرَاءِ قَالَ أَبُو عَلِيٍّ يُقَالُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُقَدَّمٌ وَأَبُو بَكْرٍ عِنْدَ رَأْسِهِ وَعُمَرُ عِنْدَ رِجْلَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

I said to Aisha! Mother, unveil me the grave of the Messenger of Allah (s.a.w) and his two Companions (ra). She unveiled me three graves which were neither high nor low, but were spread with soft red pebbles in an open space. Abu 'Ali said: It is said that the Messenger of Allah (s.a.w) is forward, Abu Bakr is near his head and 'Umar is at the feet of the Messenger of Allah (s.a.w).

Reference : Sunan Abi Dawud 3220

In-book reference : Book 21, Hadith 132

English translation : Book 20, Hadith 3214

Points to be noted:

1. What was asked to Hazrat Aisha? It is said 'To unveil the grave of the Messenger of Allah (s.a.w) and his two Companions (ra)' (اَكْشِفِي لِي عَنْ (قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَاحِبَيْهِ رَضِيَ اللَّهُ عَنْهُمَا).

2. The first thing to be noted here is the use of the word **اُكْشِفِي** . It is from the word and verb root **كَشَفَ** which means:
- (i) to pull away
 - (ii) remove,
 - (iii) take off,
 - (iv) lift,
 - (v) raise a veil,
 - (vi) to uncover,
 - (vii) to unveil etc.
3. When Aisha was asked to unveil the 3 graves what does that mean? When do we have to unveil or uncover something? It is only when it is veiled or covered.
4. This means that the 3 graves were covered. Logically speaking with what could the 3 graves be covered for Aisha was able to uncover / unveil them? It was nothing than a kind of cloth.
5. This brings us to say that the graves of the prophet (s.a.w) Abu Bakr and Umar (ra) were covered or veiled by a kind of cloth. As such there was a cloth on their graves. If it was haram or bid'ah to cover the grave of a prophet or a pious person why was then the graves of the prophet and the ashab covered?
6. Did Hazrat Aisha (ra) commit an act of bid'ah? NO. Is it then possible to cover the grave of a pious person? YES.
- (i) It is also indicated that the 3 graves of the prophet (s.a.w), Abu Bakr (ra) and Umar (ra) respectively were at the same place in the mosque and they were close to each other as indicated by 'the Messenger of Allah (s.a.w) is forward, Abu Bakr is near his head and 'Umar is at the

feet of the Messenger of Allah (s.a.w).’ (إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُقَدَّمٌ وَأَبُو بَكْرٍ عِنْدَ رَأْسِهِ وَعُمَرُ عِنْدَ رِجْلَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

- (ii) It is also mentioned that ‘graves which were neither high nor low’ (لَا لَاطِئَةً) . However the meaning of the word لَاطِئَةً is sessile and it is originated since the year 1715–25 from a latin source *sessilis* having the meaning fit for sitting on and low enough to sit on. This means that the minimum height was such as someone was able to sit on as it implies low enough to sit on. As such its height started as from that level but it is stated that it is not high. So it was in between (لَا مُشْرِفَةً) not high and (لَا لَاطِئَةً) not low. This means that the graves were neither levelled to the ground, nor low and nor high. This means that they were at a reasonable height.
- (iii) What else can be found in it? It is said that ‘they were spread with soft red pebbles in an open space’ (مَبْطُوحَةً بِبَطْحَاءِ الْعَرَصَةِ الْحَمْرَاءِ). This means that the graves were decorated with soft red pebbles as being spread over them.

A Foot Appeared During The Reparation Of A Wall Of The House Of The Prophet (s.a.w) In His Mosque

Hadith No. 7

Sahih al-Bukhari » Funerals » Hadith

Chapter (96): What is stated on the graves of the Prophet (s.a.w), Abu Bakr, and Umar (ra)

باب مَا جَاءَ فِي قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا

Hazrat `Urwa (ra) from his father (ra) said:

حَدَّثَنَا فَرْوَةُ، حَدَّثَنَا عَلِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، لَمَّا سَقَطَ عَلَيْهِمُ الْحَائِطُ فِي زَمَانِ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ أَخَذُوا فِي بِنَائِهِ، فَبَدَتْ لَهُمْ قَدَمٌ فَفَزِعُوا، وَظَنُّوا أَنَّهَا قَدَمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا وَجَدُوا أَحَدًا يَعْلَمُ ذَلِكَ حَتَّى قَالَ لَهُمْ عُرْوَةُ لَا وَاللَّهِ مَا هِيَ قَدَمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا هِيَ إِلَّا قَدَمُ عُمَرَ . رَضِيَ اللَّهُ عَنْهُ ..

“When the wall fell on them (i.e. graves) during the caliphate of Al-Walid bin `Abdul Malik, the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet. No one could be found who could tell them about it till `Urwa said to them, "By Allah, this is not the foot of the Prophet (s.a.w) but it is the foot of `Umar."

Reference	: Sahih al-Bukhari 1390c
In-book reference	: Book 23, Hadith 145
USC-MSA web (English) reference	: Vol. 2, Book 23, Hadith 474

Points to be noted:

1. This hadith is found in Swahih al Bukhariy.
2. What is the chapter of this hadith? Is it the chapter concerning the graves of the Prophet (s.a.w), Abu Bakr, and Umar (ra) (**بَاب مَا جَاءَ فِي قَبْرِ النَّبِيِّ**) (**صلى الله عليه وسلم وأبي بكر وعمر . رضى الله عنهما**).
3. Where are the graves of the prophet (s.a.w), Abu Bakr (ra) and Umar (ra) found? They are in the house of the prophet Muhammad (s.a.w).
4. Where is the house of the prophet (s.a.w) found? It is in the mosque of Madina (Masjid un Nabawi)?
5. As such, the graves of our prophet (s.a.w), Abu Bakr and Umar (ra) are in the house of our Nabi (s.a.w) which is in the mosque of our Nabi (s.a.w).
6. If we say that it is haram to be buried in a Mosque, did Hazrat Abu Bakr (ra) and Umar (ra) not know that it is haram to be buried in a house or in a Masjid or under a roof?
7. Had they (ra) committed Kufr, Shirk or Bid'ah? NO
8. Is there anyone to tax them Kuffar, Mushrik or Bid'ati as such? NO
9. It is mentioned that 'the wall fell on them' (**لَمَّا سَقَطَ عَلَيْهِمُ الْحَائِطُ**). What is the topic here? 'The wall' here is referred to the wall of the room of the

house of the prophet (s.a.w). ‘Them’ is referred to the prophet (s.a.w), Abu Bakr (ra) and Umar (ra).

10. This means that the graves of the 3 pious persons were surrounded with walls and one wall fell on the grave of Hazrat Umar (according to the hadith), meaning there was a building over the 3 graves.

11. As such some questions arise:

- (i) Is it not thus allowed to construct walls around graves of a pious person?
- (ii) It is not thus allowed to construct a roof over the graves of a pious person?
- (iii) Is it not thus allowed to bury a pious person under a roof elevated and supported by 4 walls, thus having the shape of a room?
- (iv) If this is so what about performing Swalaat in the Masjid un Nabawi?
- (v) What about performing swalaat by the side of the house in which there are 3 graves in Masjid un Nabawi?
- (vi) What about performing swalaat behind the qabr of the prophet (s.a.w) and those graves of Hazrat Abu Bakr (ra) and Hazrat Umar (ra)?

12. What is also important to note is that they made a great discovery. What was that? ‘By Allah, this is not the foot of the Prophet (s.a.w) but it is the foot of

‘Umar’ (وَاللَّهِ مَا هِيَ قَدَمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا هِيَ إِلَّا قَدَمُ
(عُمَرَ . رَضِيَ اللَّهُ عَنْهُ).

13. What does that mean? This means that:

- (i) the body of Umar (ra) was preserved by Allah.
- (ii) If the body of a real mu’min (believers) was preserved but what about the body of the prophet (s.a.w)?

- (iii) If the body of a Mu'min like Umar is not decayed, what about the blessed body of our Nabi (s.a.). Think about it.

These are the different sections behind the house of the prophet (s.a.w) where in the graves of the prophet (s.a.w), Abu Bakr and Umar (ra) are found.

This is the larger section of Ashab us Suffah in the mosque of Nabawi behind the graves.

Are the swalaat of all those who perform swalaat for Allah there at these places not accepted by Allah?



14. Are all those performing swalaat at this section being rejected (their swalaat being rejected also) by Allah as they are praying behind the graves, facing them? NO.
15. Did the companions of our Nabi (s.a.w) not perform swalaat at the place of Ashab us Suffah which is situated behind the section where the 3 graves are in the Masjid un Nabawi? Why no one at that time say it was/is haram?
16. If it was haram to have graves in a Masjid why did Abu Bakr and Umar desire to be buried there?
17. If it was haram to perform swalaat in a mosque where there is a grave or graves, why did the companions of the prophet (s.a.w) perform swalaat in Masjid un Nabawi?
18. If it was haram to worship Allah at a segment though behind walls within which there is a grave why did the companions perform swalaat at the 2 places of Ashab us Suffah? Think about it.

Hadith No. 8

Swahih al-Bukhari » Funerals » Hadith

Chapter 61: What is disliked from the establishing of mosques over the graves.

باب مَا يُكْرَهُ مِنْ اتِّخَاذِ الْمَسَاجِدِ عَلَى الْقُبُورِ

وَلَمَّا مَاتَ الْحَسَنُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمْ ضَرَبَتْ امْرَأَتُهُ الْقَبَّةَ عَلَى قَبْرِهِ سَنَةً، ثُمَّ رُفِعَتْ، فَسَمِعُوا صَائِحًا يَقُولُ أَلَا هَلْ وَجَدُوا مَا فَقَدُوا. فَأَجَابَهُ الْآخَرُ بَلْ يَبْسُوْنَ فَأَنْقَلَبُوا.

“When al-Hasan ibn al-Hasan ibn 'Ali (ra) died, his wife put a tent over his grave for a year and then it was removed / raised. They heard a voice saying, "Have they found what they lost?" Another answered, "They have come back in despair."

Reference	: Sahih al-Bukhari 1330
In-book reference	: Book 23, Hadith 86
USC-MSA web (Eng) reference	: Vol. 2, Book 23, Hadith 414

Points to be noted:

1. It is a hadith found in Bukhariy Shareef and it concerns the actions of the family of our nabi (s.a.w) in the chapter Funeral.
2. The title of the chapter must be studied carefully. The name attributed to that specific chapter is “What is disliked from the establishing of mosques over the graves” (مَا يُكْرَهُ مِنْ اتِّخَاذِ الْمَسَاجِدِ عَلَى الْقُبُورِ). The verb used here is Yukrahou (يُكْرَهُ) which is from the root verb Kariha (كَرِهَ) which means to dislike. It is from it that we have the word ‘dislike’ (مَكْرُوه) in jurisprudence. But for sure in any case there is the mention that kariha (كَرِهَ) or Yukrahou (يُكْرَهُ) have the meaning or origin of **Haram** that which is prohibited or not allowed. NO WAY.
3. Can anyone prove that what is dislike is prohibited? NO ONE. For example Talaq (Divorce) is something which is disliked in Islam but is Talaq Haram? No it is not Haram.
4. Likewise building mosque over a grave or graves is not haram BUT when short minded people worship the graves therein or make the Tawaaf of these graves or prostate in front of these graves then it is haram. It is not that the mosques over the graves are disliked or haram BUT what the acts, actions, intentions are disliked when committing shirk at these graves.

5. For example when I say ‘What is disliked from taking a plane’ this does not mean that I don’t like taking a plane but only a specific part of the act of taking a plane. May be I don’t like the food or the time taken or the service but not the whole of the trip.
6. Likewise when the chapter of this hadith is ‘What is disliked from the establishing of mosques over the graves’ the word ‘from’ (مِنْ) has been used in (مَا يُكْرَهُ مِنْ اتِّخَاذِ الْمَسَاجِدِ عَلَى الْقُبُورِ) it and this does not mean that ‘the establishment of mosques over the graves’ are disliked but rather the irreligious part of what people did over these graves when they are in that mosque.
7. There is no way where we consider graves of prophets or pious people as a place of worship. BUT be certain that it is not the ‘Aqeedah of Ahlus Sunnah to commit Shirk at these graves. No ‘Alim of Ahlus Sunnah has advocated the worshipping of graves.
8. It is indicated that after the death of the grandson of our nabi (s.a.w) ‘his wife (the wife of the grandson) put a tent over his grave for a year’ (ضَرَبَتْ) (امْرَأَتُهُ الْقُبَّةَ عَلَى قَبْرِهِ سَنَةً). If putting a tent over a grave was haram that such action would not have been done by a descendant and family of our nabi (s.a.w) and during such glorious time of the salaf? This shows the ‘Aqeedah of the salaf.
9. If that act was haram why was the wife not stopped for her action? Why was the tent not destroyed immediately? Why that lapse of time?
10. It is also said that it was then removed / raised (ثُمَّ رُفِعَتْ). Here the word Roufi’at (رُفِعَتْ) was used. It is from the root verb Rafa’a (رَفَعَ) which has both the meaning of to raise, to elevate, to make higher, to erect and also to remove, take away, to put an end etc If we consider the first meaning to

raise, to elevate etc this means that the tent was enlarged in size for more space. The idea is not to protect the grave but to give shelter from wind, rain and sun to those visiting the grave.

11. However if we take the second meaning ‘to remove’ this means that after 1 year the wife of Hasan bin Ali decided to remove it for fear people would worship the grave. This is so as during that period there was the hard presence of the partisans of ‘Ali known as Shi’atu ‘Ali or shortly as Shi’a. They were the diehard of the family of Hazrat ‘Ali and the Ahlul Bait and there was the fear that unislamic acts would be performed there.

12. This is confirmed when “They heard a voice saying, "Have they found what they lost?" Another answered, "They have come back in despair.”” (فَسَمِعُوا)

(صَائِحًا يَقُولُ أَلَا هَلْ وَجَدُوا مَا فَقَدُوا. فَأَجَابَهُ الْآخَرُ بَلْ يَسُؤُوا فَأَنْقَلَبُوا)

What does that mean?

13. This means that if they (anyone at that time) went to the grave to worship the person inside it or to make his Tawaaf (circumambulation) or to venerate the person or to consider him as god or to place him on the same level as Allah then they would benefit nothing. They are wasting their time and their ibaadah (acts of worship).

14. It is a fact that Ahlus Sunnah Wal Jama’ah does not advocate the worshipping of graves. This is done by the Shi’a and the short minded people. This is not our ‘Aqeedah. That was why the tent was removed if we take the second meaning.

15. We must understand the chapter’s title “What is disliked from the establishing of mosques over the graves” (مَا يُكْرَهُ مِنْ اتِّخَاذِ الْمَسَاجِدِ عَلَى)

(الْقُبُورِ). For example, if someone commits an act of Makruh (مَكْرُوه) from

the word (يُكْرَهُ) during swalaat like ‘Bending to the right or to the left or swinging’ ... is the swalaat invalid? NO. But it brings little reward

(Thawaab). There is no Haram in it. This has the same meaning when related to establishing a building over graves.

16. There is no haram in establishing buildings over graves.

Hadith No. 9

Swahih al-Bukhari » Funerals » Hadith

Chapter 61: What is disliked from the establishing of mosques over the graves.

باب مَا يُكْرَهُ مِنْ اتِّخَاذِ الْمَسَاجِدِ عَلَى الْقُبُورِ

Hazrat `Urwa(ra) said:

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ هِلَالٍ . هُوَ الْوَزَّانُ . عَنْ عُرْوَةَ، عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ " لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسْجِدًا " . قَالَتْ وَلَوْلَا ذَلِكَ لَأَبْرَزُوا قَبْرَهُ غَيْرَ أَنِّي أَخْشَى أَنْ يُتَّخَذَ مَسْجِدًا .

“Aisha said, "The Prophet (s.a.w) in his illness of which he died with said, 'Allah cursed the Jews and the Christians because they took the graves of their Prophets as places for praying.'" Aisha added, "Had it not been for that, the grave of the Prophet (s.a.w) (p.b.u.h) would have been made prominent but I am afraid it might be taken (as a) place for praying.”

Reference	: Sahih al-Bukhari 1330
In-book reference	: Book 23, Hadith 86
USC-MSA web (English) reference	: Vol. 2, Book 23, Hadith 414

Points to be noted:

1. This hadith is found in Bukhari Shareef and the book of Funeral.
2. Many people used that hadith to discredit our ‘Aqeedah and I wanted to include it to favour our ‘Aqeedah.
3. It is said that Allah curses the Jews and the Christians. This is due because the jews and the Christians took and adopted the graves of their prophets as a place of worship (اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسْجِدًا). Here there are two very important aspects:
 - (i) The Christians considered Hazrat Isa (as) as god and started to worship him. They made an idol of him. The Jews went to the wall of lamentation and worshipped their prophets placing them at the same level of Allah.
 - (ii) There is a very important condition. The word (اتَّخَذُوا) is being used in the hadith. It means to take for oneself, to adopt, to assume and to take something as The condition is that if one considers and takes the graves as a Masjid that is more precisely a place where one will perform sajdah then it is categorically haram.
 - (iii) If we assume graves as places for worshipping Allah then it is haram.
 - (iv) If we perform sajdah in front of these graves then it is totally haram.
 - (v) If we make Tawaaf of graves then it is haram..
 - (vi) If we consider the one in the grave to be the substitute of Allah then it is haram.
 - (vii) If we invoke or worship demons (jinn) at graves then it is haram.

4. BUT BUT BUT Ahlus Sunnah never take, consider, assume the graves of our Nabi or any pious person as places of worship. The Masjid is the place of worship whether the grave is inside or by the side of the mosque.
5. One very important aspect: the hadith does not stop here. Many people used to narrate only the first part. But it continues. In it Hazrat Aisha (ra) says that ‘Had it not been for that, the grave of the Prophet (s.a.w) (p.b.u.h) would have been made prominent but I am afraid it might be taken (as a) place for praying’ (وَلَوْلَا ذَلِكَ لَابْرَزُوا قَبْرَهُ غَيْرَ أَنِّي أَخْشَى (أَنْ يُتَّخَذَ مَسْجِدًا).
6. In the sentence of Hazrat Aisha (ra) there is an important part and it is a conditional construction. There is the use of ‘had it not been for that ...’ (وَلَوْلَا ذَلِكَ). This is a condition set. Let me give an example.
7. Allah advising His servants concerning the institution of marriage says in Surah 4 verse 3: “But if you fear that you will not be just, then (marry only) one” (فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً). In this verse there is a condition. The condition is that if you fear that you will not be able to do justice to more than 1 wife then you are advised to take only one. But there is also another condition. If you will be able to do justice to more than 1 wife then you can take 2 wives. There is always a condition.
8. Likewise for the wordings of Hazrat Aisha (ra): When she said that ‘Had it not been for that, the grave of the Prophet (s.a.w) would have been made prominent but I am afraid it might be taken (as a) place for praying,’ there is a condition. The fright of Hazrat Aisha (ra) is that if the prophet’s grave would be made prominent people may consider it as a place for praying. BUT BUT BUT there is another condition here: if people don’t consider / make the grave of the prophet (s.a.w) as a place of praying then it can be made prominent.

9. As such if people don't consider the grave of the prophet (s.a.w) as a place of worship then it can be made prominent.
10. As such if people don't commit shirk or associating a nabi or a Waliyyullah with Allah then a mosque can be built above a grave.
11. As such if people don't commit kufr or acts of Bid'ah at a grave then the grave can be inside or by the side of the mosque.
12. Rest assured all shirk and kufr at a grave of a Waliyyullah are not from the 'Ulama and Scholars of Ahlus Sunnah Wal Jama'ah. They are from the false and supposed to be great people of the religion of Allah.

Hazrat Aisha (ra) Saw 3 Moons Fall Into Her Room

Hadith No. 10

Muwatta Malik » Al Muwatta

كتاب الجنائز

Chapter: Burial

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ رَأَيْتُ ثَلَاثَةَ أَقْمَارٍ سَقَطْنَ فِي حُجْرَتِي فَقَصَصْتُ رُؤْيَايَ عَلَى أَبِي بَكْرٍ الصِّدِّيقِ قَالَتْ فَلَمَّا تُوفِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدُفِنَ فِي بَيْتِهَا قَالَ لَهَا أَبُو بَكْرٍ هَذَا أَحَدُ أَقْمَارِكَ وَهُوَ خَيْرُهَا .

Yahya related to me from Malik from Yahya ibn Said that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "I saw three moons fall into my room, and I related my vision to Abu Bakr as-Siddiq. Then, when the Messenger of Allah died, may Allah bless him and grant him peace, and was

buried in my house, Abu Bakr said to me, 'This is one of your moons, and he is the best of them.' "

USC-MSA web (English) reference : Book 16, Hadith 30

Arabic reference : Book 16, Hadith 552

Points to be noted:

1. This hadith is found in al Muwatta of Imam Malik who was a Tab'ut Tabi'i.
2. According to the hadith Hazrat Aisha had a dream where she saw 3 moons falling in her house. When the prophet (s.a.w) died Hazrat Abu Bakr said to her that the prophet (s.a.w) was the first moon. What does that mean?
3. This means Allah wanted to announce to Hazrat Aisha (ra) that there will be 3 most important persons who would be buried in your house / apartment.
4. In fact each of the 3 moons represented each one of the 3 persons buried in her room as the prophet (s.a.w), Abu Bakr and Umar (ra).
5. The word used here to describe the actions of the moon is (سَقَطْنَ) which means to fall, settle, drop in the room of Hazrat Aisha. In fact that what really did happen. Three most important persons passed away and settled themselves in their graves in the room of Hazrat Aisha (ra). That was a sign from Allah having various indications and hints.
6. After all the meaning of a moon is of a great and influential person. And there were 3 moons of great caliber in her house.
7. It also means that Allah wanted us to know that He is also of the view that:
 - (i) a nabi can be buried in a mosque.
 - (ii) a Sahaba can be buried in a mosque.
 - (iii) a Waliyyullah (as a Sahaba is a Waliy of Allah) can be buried in a mosque.

(iv) any pious person other than a Nabi can be buried in a mosque.

8. Or else why would Hazrat Aisha had such dream that 3 moons fell in her room and later on 3 great men were buried in her room? That was the will of Allah.

Concluding Remarks

We have seen and examined through Qur'anic light and that of the prophet's (s.a.w) sayings and deeds that:

1. A mosque was built over the graves of the people of the cave (kahf)
2. The Ashab had the intention to bury the prophet (s.a.w) near the mimbar. Some Ashab said that the prophet (s.a.w) should be buried in his (s.a.w) mosque.
3. The prophet's (s.a.w) grave is at the place where his bed was. That was in his house which was in the mosque
4. Both the graves of Abu Bakr (ra) and Umar (ra) are in the mosque.
5. The prophet (s.a.w) and 'Abdullah (ra) performed swalaat in a mosque where there were 2 or 3 graves
6. The grave of the prophet was elevated and convex and the graves of the prophet (s.a.w), Abu Bakr and Umar (ra) were covered with a cloth for them to be unveiled when requested.
7. A wall fell over the graves of the 3 great men and the foot of Hazrat Umar was seen. The graves were inside 4 walls and 1 roof (a house, mazaar, dargah, shrine etc ...)
8. The wife of Hasan bin Ali (the grandson of the prophet (s.a.w)) pitched a tent over his grave for 1 year.

9. The Ashab prayed within the Masjid un Nabawi

10. The fear of Aisha when people built Masjid over graves is dissipated if the conditions of not worshipping the graves etc ... are met.

11. The dream of Aisha for the 3 moons in her room was and is a sign from Allah of its permissibility

Ahlu Sunnah Wal Jama'ah don't say / advocate for:

- (i) worship of graves
- (ii) swalaat at graves
- (iii) Tawaaf of graves
- (iv) considering the people in the graves as Allah
- (v) replacing Allah by these graves
- (vi) invoking and worshipping Jinn at graves.

BUT MAZAAR IN OR NEAR A MASJID IS ALLOWED

Now it is up to you ... readers to derive your own conclusions.

Allah and His Rasoul Muhammad (s.a.w) know best. (اللَّهُ وَرَسُولُهُ أَعْلَمُ)

17 Shawwal 1434 / 25 August 2013